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IV.—ΣΚΗΝΑΩ, ΣΚΗΝΕΩ, ΣΚΗΝΟΩ.

A CONTRIBUTION TO LEXICOGRAPHY.

The verbs *σκηνάω*, *σκηνέω*, *σκηνώω* have never, to my knowledge, been fully examined. In this article it is proposed (1) to collect all the forms which occur, both of the simple verbs and of their compounds; (2) to assign each form to its proper present; (3) to discuss the meanings.

The collection of forms discloses an interesting fact. The words are confined to a few authors, and of 69 forms which occur in classical Greek, there are 59 in Xenophon. The other classical authors who use these words are Aeschylus (once), Aristophanes (once), Thucydides (three times in the MSS, but probably really twice), Demosthenes (once), Plato (four times). The words are not found in Homer, Hesiod, Sophocles, Euripides, Aristotle, or in the orators, except in the single passage of Demosthenes.¹ In late authors, lexicographers and grammarians I find 43 additional forms, as well as two others in inscriptions, a total of 114 forms in all.

The assignment of the different forms to their proper presents is no easy task. One difficulty arises from the uncertainty of origin attaching to the contracted forms. In fact, when they are considered as mere forms, the only one in the authors which necessarily presupposes a *σκηνάω* is *σκηναῖσθαι*; there is no form in itself calling for *σκηνέω*; from *σκηνώω*, however, are formed *σκηνοῦν*, *ἐσκήνου* (3d person impf. act.), *σκηνώσω*, *-εσκήνωσε*, *ἐσκήνωσαν*, *σκηνώσαι*, *σκηνώσας*, *-εσκηνώκατε*, *-εσκηνωκένοι*, *-εσκηνώκει*, *ἐσκηνωμένος*, *-εσκηνωθήναι*. But the following might be formed from either *-άω* or *-έω*: *σκηνήσουσι*, *σκηνήσειεν*, *σκηνήσοιεν*, *ἐσκήνησαν*, *σκηνησάμενος*, *ἐσκήνηται*, etc.; the following from *-έω* or *-όω*: *σκηνοῦμεν*, *σκηνοῦσι*, *σκηνοῦντες*, *ἐσκήνουν*; and from either *-άω*, *έω* or *όω* the subjv. *-σκηνώσι*.

Observing that no form calls necessarily for *σκηνέω*, one might be inclined to say that there is no such word. Still, Thomas Magister recognizes it in the following passage (337, 18 Ritschl):

¹ These statements are based upon the special lexicons to Homer and the tragedians, Dunbar's Concordance to Aristophanes, Essen's Index to Thucydides, Paulsen's to Hesiod, the Index Graecitatis in Reiske's Orators, Ast's Lexicon Platonicum, the Index to the Berlin Aristotle, Keller's Index to the Hellenica, and on my own examination of the other works of Xenophon.

καὶ σκηνή καὶ σκῆνωμα παρὰ τῇ θείᾳ γραφῇ· οἱ ῥήτορες δὲ σκηνὴν μόνον γράφουσιν. καὶ σκηνῶ σκηνῶ μόνον παρ' ἐκείνη· παρὰ δὲ τούτοις σκηνέω σκηνῶ ὡς ἐπιπολύ, ἄπαξ δὲ καὶ σκηνῶ σκηνῶ. Ἀριστείδης ἐν Θεμιστοκλεῖ· παρ' αὐτὸν τὸν θάνατον ἐσκηνησθαι· καὶ πάλιν· ὁμοῦ τοῖς ναύταις ἐσκηνωμένος.

And the Scholiast (Rav.) on Ar. Ach. 69 recognizes three verbs (see below, p. 76). Further, it would be extraordinary if there were formations in -άω and -όω, yet none in -έω, for verbs of this last form are, certainly so far as Xenophon is concerned, far more common than those of the first two. Thus, a count of these verbs in the Anabasis (including compounds) shows 87 in -άω, 26 in -όω, and 247 in -έω. Excluding compounds, the figures respectively are 41, 18, and 125.

That the difficulty of distinguishing the forms was recognized early, Eustathius indirectly testifies (Il. α, p. 70): καὶ τὸ σκηνῶ δὲ σκηνῶσω, ἐξ οὗ καὶ σκῆνωμα, καὶ τὸ σκηνῶ σκηνήσω, ἀφ' οὗ οἱ σκηνῆται, διαφορὰν ἔχουσιν φανεράν. It is evident that we must inquire into the distinction of meaning among the different presents before attempting to assign the doubtful forms to their proper verbs.

As the verbs are denominatives, a consideration of the substantives formed from the same root may be useful. The chief is σκηνή. This word means literally no more than 'a shelter.' It denotes in usage something temporary, as a hut, booth, or tent, but these not necessarily intended for soldiers. The same may be said of σκήνος, σκῆνωμα, cf. κατασκήνωσις, etc. Of course the words are common enough in the sense of a soldier's tent. But we find them also applied to shops and public inns (Becker-Göll, Charikles, II 196), to temporary dwellings for new settlers provided by the old inhabitants of a town (C. I. G. 3137, B. 57=Ditt. Syll. 171, 57), to the theatre building (Ar. Pac. 731, Xen. Cyr. 6, 1, 54). But above all other civil uses the σκηνή, σκήνος, or σκῆνωμα was most frequently employed at religious festivals and general assemblies, including the great games, in fact at every πανήγυρις. The case is stated in a nutshell by Foucart (sur Lebas, *Voyage Archéol.* I, p. 170):

'Les lois religieuses des Grecs ne permettaient pas d'élever des habitations permanentes dans les enceintes sacrées. Du reste elles auraient été insuffisantes pour la foule que les solennités attiraient. *Tout le monde campaient.*'

This is not the moment to enlarge upon the ancient 'camp-

meeting.' It is enough for the present purpose to say that it was a familiar idea to the Greeks.¹

One more substantive formed from the root σκα must be considered, because in Xenophon it has a peculiar meaning. This is συσκηνία. Its proper meaning is of course *a dwelling in the same tent*, and the corresponding word σύσκηρος would mean *tent-companion* (Thuc. VII 75, 4). But in Xenophon συσκηνία frequently means *a feeding together*. Trieber, in his *Forschungen zur spartanischen Verfassungsgeschichte*, p. 21 ff., has shown how this came about. The words συσσίτιον and σύσσιτος are ordinarily employed in this second sense. But Trieber points out (p. 15) that συσσίτιον in Sparta was the name of a small division of the troops, and that hence Xenophon, in his Lacedaemonian State, cannot use it to signify *feeding together*, and substitutes for it συσκηνία, and for σύσσιτος uses σύσκηρος. Trieber adds that Hippodamus (ap. Stob. Flor. XLIII 93) used συσκανίας in the same Xenophontic sense.

Now of the different uses of the substantives formed from the root σκα, three will be found of value in establishing the meanings of the verbs—(1) the military; (2) the religious; (3) the feeding sense, as found in Xenophon. These differences have been ignored by lexicographers. Of the verbs themselves Curtius (Das Verbum, I², p. 358) says only this: '*alle drei gut attisch, ohne bestimmte Gebrauchsverschiedenheit.*' In Liddell and Scott's lexicon we find: 'the proper difference of σκηνέω (or -άω) and σκηνώ is, that the former signifies *to be in tents, be encamped*; the latter, *to set up tents, encamp*; though this is not strictly observed.' This is the ordinary distinction found in the older general and in the special lexicons. But in practice the makers of the dictionary seem to have abandoned the distinction altogether, and the result is chaotic, especially in the treatment of the compounds. Vaniček (p. 1055) says: 'σκηνή . . . σκηνάω,

¹ The following list of citations proves this clearly. It is given here as a contribution to the subject, in the belief that the passages have not before been so fully collected:

Ar. Thesm. 624 and schol.; 658; Pac. 879 and schol.; [Andoc. 33, 9] Xen. Hellen. 5, 3, 19; 7, 4, 32 (cf. 28); Paus. 10, 32, 9; Plut. Alc. 12; Luc. Amor. 12; C. I. G. 1625; 3069, 30; 3071; Ditt. Syll. 189, 11; 125, 28; 362, 2; 388, 34. See also Becker-Göll, Charicles, II, p. 196. For σκηνοπηγία applied to the Jewish Feast of Tabernacles, C. I. G. 5361. In this list references are given to substantives and adjectives and not to the verbs σκηνάω, etc., as they will be treated below.

in einem Zelt u. s. w. wohnen, sich aufhalten, niederlassen; (*σκήνος) σκηνώ, *ein Zelt u. s. w. errichten*, = σκηνάω; σκηνέ[σ]ω, = σκηνάω.' These are all the general remarks upon the verbs which I have seen.

What Curtius says (*ibid.*, p. 355) about the interchange and the meaning of verbs in -άω, -έω, and -όω shows how difficult and how often impossible it is to learn the meanings of the different kinds by having recourse to etymological formulae. But in speaking of verbs in -άω he says that they come from noun-stems in α, and get their meanings from these nouns, generally denoting the exercise of some activity or the existence of some state. Taking σκηναῖσθαι, the only form which necessarily presupposes a verb in -άω, we might say that it comes from σκηνάω, meaning *to tent, to encamp* (cf. σφενδονάω, *to sling*, ὀριστάω, *to breakfast*, τελευτάω, *to end*). If we found no active form we might say that in this verb the active was never or only rarely used, and might compare μηχανάομαι, σταθμάω, βιάω. If we found active forms we might say that both active and middle or passive were used in the same sense, and might compare πειράω. In this case we should have the right to say that the doubtful forms σκηνήσω, ἐσκήνησαν, etc., might be from σκηνάω as well as from σκηνέω. If, however, we examined the passages in which the doubtful middle or passive forms occurred and found that in all, or practically all, there was a peculiar meaning, and that this was not the military meaning found in the substantives, but the religious, and that the reverse was the case with the doubtful active forms, we might be inclined to say that we were dealing with two distinct verbs, one in -άω, the other in -έω, and that these verbs were carefully distinguished in usage. For instance, cf. Thuc. 1, 89, 3, ἐν αἷς αὐτοὶ ἐσκήνησαν (military), and 2, 52, 3, ἐν οἷς ἐσκήνηντο (religious), passages to be considered more fully below. Now it will appear that this difference actually did exist. Abandoning, therefore, the previous line, I approach σκηνάω from a different point. The active θυνάω is transitive, and means *to feast, to entertain*, the middle and passive intransitive, meaning *to feast, to banquet*; so εὐνάω, *to put to bed*, mid. and pass., *to lie abed*; cf. διατάω, διατάομαι (cf. Rutherford, Phrynichus, p. 188), κοιμάω, κοιμάομαι. So if we had a σκηνάω from σκηνή, *a shelter*, it might mean *to put in shelter*, mid. and pass., *put oneself or be put in shelter, tent, camp out, take up one's abode*. Now, these are the meanings which we actually find with all the middle or passive forms, but confined to the civil, and

practically to the 'camp-meeting' sense. The present of the verb, as found in the authors, never means *to be in camp*, or *to dwell*, as Liddell and Scott and Vaniček say. Turning to the authors, we find the compound κατασκηνασθαι in Plat. Rep. 614 E, τὰς ψυχὰς . . . ἀσμέναις εἰς τὸν λειμῶνα ἀπιούσας οἶον ἐν πανηγύρει κατασκηνασθαι, where the meaning is that Er saw the souls camp out as people do at a festival. Here we have the verb in what I have called the religious meaning. A little further along (621 A) we find Er saying of the souls in the plain of Lethe that he saw σκηνασθαι οὖν σφᾶς ἥδη ἐσπέρας γιγνομένης παρὰ τὸν Ἀμέλητα ποταμόν. The same idea is plainly to be understood. Now, there are seven other passages in the authors in which middle or passive forms are found, all of which may come from σκηναόμαι. In the order of tenses first comes σκηνησάμενος, Pl. Legg. 866 D. Here the homicide, if cast ashore on the coast of the country from which he has been exiled, is directed to watch for a ship, σκηνησάμενος ἐν θαλάττῃ τέγγων τοὺς πόδας. This is generally rendered 'having taken up his abode on the shore,' etc. Evidently there is no military sense here; the thought is merely of a temporary shelter, and the word is as likely to be chosen from the use of the σκηνή at festivals as from its employment in military camps. The same participle occurs in the manuscripts of Thuc. I, 133, 1, where the spy on Pausanias is spoken of as σκηνησαμένου διπλὴν διαφράγματι καλύβην; this is rendered 'having prepared for shelter a hut divided by a partition.' This passage has frequently been suspected on the ground that the verb (variously called by editors σκηναίσθαι or σκηνασθαι) is elsewhere intransitive. Even if it were transitive, we have seen that it would not be so in the sense required here, and some correction of the text, like Madvig's σκενασαμένου, must be adopted. In the Republic again (610 E) we find a form, the perfect, and in the neighborhood of the passages already quoted. Of injustice it is said, οὕτω πόρρω πον, ὥς ἔοικεν, ἐσκήνηται τοῦ θανάσιμος εἶναι. Here, too, there is no military reference any more than before; the word means *dwells*, as in Aristides below. We come next to two passages in a late author, Aristides. One of them is referred to by Thomas Magister in the place quoted above (p. 72); in the other the same form ἐσκηνήσθαι appears. In the first (II, p. 246 Dind.) a man is said παρ' αὐτὸν τὸν θάνατον ἐσκηνήσθαι; in the second (II, p. 581) the words are οὐδ' αὐτῷ Ὁμήρῳ ἤρκει παρὰ τὰς ὄχθας ἐσκηνήσθαι τοῦ πατρός. Neither of them necessarily supposes a military use of the word, although the first certainly looks in that direction. It will be remembered

that Thomas Magister (see above, p. 71) took this form from σκηνέω. It is perhaps rather hard on him to use his words towards proving the existence of a σκηνέω and then to suggest that he was wrong in taking this particular form from that verb. Still, we shall find that the real σκηνέω is active and intransitive, and is confined to the military sense. In Aristides the verbs, here *perfect*, not present, mean no more than 'to dwell' (cf. the perf. ἐσκηνωμένος, below, p. 79), the *present* meaning 'take up one's dwelling.'

Next is the form ἐσκηνημένοι in Aristophanes (Ach. 69). The scholiast here says: κέκλιται τὸ ῥῆμα ἀπὸ τῆς πρώτης τῶν περισπωμένων. εἰ γὰρ ἦν ἀπὸ τῆς τρίτης, ἦν ἂν διὰ τοῦ ω, ὡς κεχρυσωμένοι.¹ That is, he appears to take the form to be from -ίω. It is passive, and means *sheltered, screened*, the reference being to the covered carriages used in Persia. Blaydes compares σκηνή in Aesch. Pers. 1000; Plut. Them. 26.

The pluperfect occurs in Thuc. 2, 52, 3, τὰ τε ἱερὰ ἐν οἷς ἐσκήνηντο νεκρῶν πλέα ἦν. Here (and in 2, 17, 1²) the meaning is not that persons were quartered actually in the temple buildings, but ἱερὰ means the sacred precincts about the temples, in which people actually camped out at festivals, and ἐσκήνηντο is used in the religious sense (cf. 1, 89, 3, where ἐσκήνησαν is used in the military sense).

This completes my collection of middle and passive forms, and it appears that Liddell and Scott were right in referring them all to -ίω, but not exact in the meaning assigned to the present. It will be observed that not one of them necessarily suggests the military meaning of σκηνή. In Hesychius, however, we find in Schmidt's editions σκηνῶντες · σύσκηνοι. λέγονται δὲ καὶ σκηνωταί. We have seen that the active of σκηνάω might be transitive; here it appears to be intransitive. But the manuscript has σκηνόντες, and Schmidt followed Musurus in reading σκηνῶντες. Now, the form σκηνόντες may be Doric for σκηνούντες (from -έω), cf. κρατόντες, κοσμώντες, Blass-Kühner, *Ausf. Gram.*, p. 202); or, if we read σκηνῶντες, this also may be Doric for σκηνούντες, from -έω or -όω (*ibid.* p. 205). We are therefore dealing here with a dialectic form of -έω or -όω, and not with -ίω at all.

It is worth noting that of the ten classical occurrences of the verbs outside of Xenophon, seven have already been treated. I

¹ The form in -όω was the commonest of the three in usage (see p. 83); hence this warning scholion.

² οἱ δὲ πολλοὶ τὰ τε ἐρῆμα τῆς πόλεως ᾤκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρώα πάντα πλὴν τῆς ἀκρόπολεως, κτλ.

shall next examine σκηνώ. Of verbs in -οω, Curtius (*ibid.*) says that in the majority of cases they are formed from adjectival ο-stems, and that they have a causative or factitative meaning, so that we can translate them 'to make something.' With this class we are evidently not dealing now. He adds, 'along with these go others which come from substantives, and have a similar meaning, that of *'bring about something, provide with something,'* e. g. στεφανώ. On this principle σκηνώ should be formed from σκήνος and be transitive, meaning *provide with a shelter, make tent, put into camp.* I find only one trace of this causative sense, and that in Plutarch, μακρὰν ἀπεσκηνώκει τὰ ὦτα τῶν μουσᾶν, 2, p. 334 B. But in its ordinary usage the verb is not causative. Rutherford (Babrius, p. 25) speaks of this and compares ἰδρώ, ῥιγώ, and μεσώ. Even the causative ὑπνώ has sometimes an intr. meaning; cf. also ὁμοιώ, προσομοιώ, ἐξισώ, κατορθώ, χηρώ. Among other verbs in -όω, κυκλώ is not causative. Another, βιώ, is not causative, and it is very often found with the cognate acc. βίον. Somewhat like this is the well-known place in Aesch. Eum. 634, φάρος περυσκήνωσεν (cod. M) or παρεσκήνωσεν (dett.). This is the only passage in classical Greek in which the verb in -όω has an accusative. In all the other passages it is intransitive, and we shall find that it properly means *to tent, camp, camp out, pitch one's tent, and encamp*, the general meaning ascribed to it by Liddell and Scott.

In the classic authors the only forms which necessarily imply a σκηνώ are σκηνοῦν and -σκηνοῦν, ἐσκήνου, -εσκήνωσεν, ἐσκήνωσαν, -εσκήνώκατε. These forms (omitting the Aeschylus passage) occur 16 times. In twelve of them the verb has the meaning *encamp* or *go into quarters*, in the military sense, as follows: σκηνοῦν and -σκηνοῦν, Xen. A. 4, 4, 10; 5, 23; 5, 7, 31; Cyr. 2, 1, 25; 8, 5, 3; Hellen. 7, 1, 38; ἐσκήνου, A. 7, 4, 11; Hellen. 5, 4, 56; -εσκήνωσεν, A. 2, 2, 16; Cyr. 4, 5, 39; ἐσκήνωσαν, Dem. 54, 3; -εσκήνώκατε, Cyr. 6, 2, 2. In one place it has primarily the same meaning, but Xenophon would probably not have used the word here were it not for the idea of *feeding* which we have seen that he attached to the substantive συσκηνία. This is in the Cyr. 6, 1, 49, καὶ νῦν μὲν σε ἀφίημι, ἔφη, σὺν τῇ γυναικὶ δειπνεῖν, αὐθις δὲ καὶ παρ' ἐμοὶ δέσσει σε σκηνοῦν σὺν τοῖς σοῖς τε καὶ ἐμοῖς φίλοις. Here δειπνεῖν and σκηνοῦν are practically synonyms. In the other three of the sixteen passages the verb has not what Liddell and Scott call its proper meaning. In these it denotes not an activity but a state of being. That is, it has a meaning which, on Curtius's principle, we might have expected to find with σκηνάω, but did not, and which is

actually and rightly attributed to σκηνώ by Liddell and Scott. Thus in Anab. 5, 5, 11, νῦν δὲ ἀκούομεν ὑμᾶς εἶς τε τὴν πόλιν βίᾳ παρελθ-
λυθότας ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις, means 'we hear that you have
forced your way into the city and *are quartered* in the houses';
so also the same word in 5, 5, 20. In the third passage the word
is used once more with reference to the *feeding* idea in συσκηνία,
Cyr. 4, 5, 8, αὐτός τε ἐμεθύσκετο μεθ' ὧν περ ἐσκήνου ὥς ἐπ' εὐτυχία.
Hence in thirteen of the sixteen classical passages σκηνώ has the
primary idea 'to tent'; in three, 'to be in a tent'; (cf. in this sense
μεσώω).

That the former is the proper meaning of the verb is made
still more certain by its usage in late authors. In these the
forms which must come from σκηνώ are σκηνοῦν, -σκηνοῦν, σκη-
νώσω, -εσκήνωσε, ἐσκήνωσαν, -εσκήνωσαν, σκηνώσαι, -σκηνώσαι, σκηνώσας,
-σκηνώσαντες, -εσκηνωκέαι, -εσκηνώκει, ἐσκηνωμένος, -εσκηνωθήναι. These
forms occur 24 times. In nineteen of the passages the verb has
its proper usage and meaning, in four it takes an accusative or is
used in the passive with a subject accusative, and in one the form
is ἐσκηνωμένος, which must be considered by itself. In not one is it
used in the meaning 'to be in quarters, be in camp.' This mean-
ing is assigned by Liddell and Scott to σκηνώ, and it begins to
look as if Eustathius was right when he said καὶ τὸ σκηνώ δὲ σκηνώσω
. . . καὶ τὸ σκηνώ σκηνήσω διαφορὰν ἔχουσιν φανεράν (see above, p. 72).
In eleven of the nineteen passages the word means *to pitch one's
tent, camp, encamp* in the military sense (with suitable variations
for the compounds), viz. -σκηνοῦν, Polyb. 14, 2, 8; 35, 2, 4; Plut.
Eum. 15; -εσκήνωσε, Plut. Demetr. 9; Polyb. 10, 31, 5; ἐσκήνωσαν,
Poll. 1, 160; -εσκήνωσαν, Polyb. 21, 13, 7; Polyæn. 7, 21, 6; Poll.
1, 160; -σκηνώσαντες, Polyb. 4, 18, 8; 4, 72, 1. In one of the nine-
teen it means 'camp out' in the religious sense, Ael. V. H. 4, 9,
Πλάτων ὁ Ἀρίστωνος ἐν Ὀλυμπία συνεσκήνωσεν ἀγνώσιν ἀνθρώποις. The
remaining seven of the nineteen form a class by themselves, for
in them the verb has neither the military nor the religious sense,
but means simply *fix one's dwelling, take up one's abode*.¹ The

¹ This is its only meaning in the New Testament and in the Greek version
of the Old. I have not chosen to include its Scriptural occurrence in the body
of my article, but insert here the following passages, on the authority of Pro-
fessor Thayer's Lexicon, as the only ones in which the verb is found: Judges
5, 17; Ps. 16, 9; Sir. 24, 4, 8; Matth. 13, 32; Mk. 4, 32; Lk. 13, 19; Jn. 1,
14; Acts 2, 26; 2 Cor. 12, 9; Rev. 7, 15; 12, 2; 13, 6; 21, 3. Neither σκηνώ
nor σκηνέω are found in the Scriptures; cf. Thom. Mag. quoted above, p. 71;
so Thayer.

first is from an inscription (Ditt. Syll. 126, 3=Hicks 149, 3), σκηνοῦν δὲ τοῦτον καὶ πανηγυρ[ί]ζειν μετὰ τῶν παρ' [ύμων ἀφικομέ]νων καὶ καλεῖσθαι Τήϊον. The inscription concerns the incorporation of the people of Lebedos with the Teians, at the end of the fourth century B. C. Although this passage is very like Plato, Rep. 614 E, οἶον ἐν πανηγύρει κατασκηνᾶσθαι, I do not think that the meaning of σκηνοῦν in the inscription is as limited as that of κατασκηνᾶσθαι in the Republic. The inscription goes on to state how temporary dwellings are to be provided. The meaning *take up one's abode* is found also as follows: παρασκηνοῦν, Plut. 2, p. 51 E; κατεσκήνωσε, Josephus, A. 3, 8, 5; σκηνώσαι, κατασκηνώσαι, Poll. 1, 73; κατεσκηνωκέσαι, Synesius, Migne LXVI, p. 1179; in Diod. Sic. 14, 32, μετασκηνοῦν means '*remove*.'

I come next to the four cases in late authors in which σκηνώ takes an accusative. One has already been mentioned, the only passage in which the verb is causative (Plut. 2, p. 334 B, see above, p. 77). In Polyaeus, 7, 21, 6, we find προσεποιήσατο στρατοπεδεύειν, τὰς μὲν μεγίστας καὶ ὑψηλότητας σκηνὰς κατὰ πρόσωπον σκηνώσας, *he pretended to encamp, pitching the biggest and highest tents in front*. In classical authors the phrase would be σκηνὰς πῆξασθαι, so far as we can judge from Hdt. 6, 12 and [Andoc. 33, 9]¹ (cf. σκηνοπηγία, σκηνοπηγέω), or σκηνὰς ἱστασθαι, cf. Xen. Cyr. 8, 5, 3. Polyaeus used the phrase on the principle of cognate accusatives. Perhaps he was influenced by the Latin use of *tendere*; though *tentoria tendere* does not occur in the authors, we have *iubet praetorium tendi*, Caes. B. C. 3, 82. Cf. also the cognate accusative in Aesch. Eum. 634 (above, p. 77). The next accusative is in Aelian (V. H. 3, 14), προσέταξε τὰ καπηλεία ἐπὶ τῶν τειχῶν διασκηνωθῆναι, *he ordered shops to be set up along the wall*, where the object has become subject of the infinitive. Last we have in Plutarch (Cam. 31), βιαζομένου σκηνοῦν ἐρείπια, *forcing them to inhabit ruins*. Here is the result of the post-classical use of σκηνώ in the sense of *take up one's abode*. It has become as transitive a verb as οἰκέω.

Out of the 24 passages to be examined there remains one in which occurs the form ἐσκηνωμένος, Aristid. II, p. 277 Dind., ὁμοῦ τοῖς ναύταις ἐσκηνωμένος. Here we might have expected ἐσκηνημένος (see p. 76). Thomas Magister quoted this passage for the very reason that we have in it an unusual form, one he says found

¹ In Plat. Legg. 817 C, σκηνὰς πῆξαντες, the reference is to a tent or booth set up by actors in a tragedy.

nowhere else *παρὰ τοῖς ῥήτορσι*. The fact, which will become more evident as we go on, that *σκηνώ* was by far the commonest verb in late Greek, may account for its usage here. Or its existence may be due to the principle of analogy; the verb *σκηνώ* ought to be causative; it really is so used in one passage in Plutarch; hence the perf. pass. might be thought to mean *provided with a tent*, i. e. *tent* (cf. the passives of *γυμνώ*, *χολώ*, *μονώ*, *αἵματόω*, and the form *δεδομάτωμαι*, Aesch. Suppl. 958).

I have now spoken of every form which necessarily comes from *-ώ*, and it appears that in the very great majority of cases (32-3, omitting the five places where the verb takes an accusative and omitting also *ἐσκηνωμένος*), the verb *σκηνώ* has what I have spoken of as its proper meaning. It will also be observed that the military sense predominates with this word (26-15). This was far from being the case with the verb in *-άω*.

Examining next the forms which might come from either *-έω* or *-όω*, I find that they occur 33 times. In seven of these the primary meaning is *encamp*; five of the seven are military, and I do not hesitate to refer all seven to *σκηνώ*, viz. *ἐσκήνουν*, Xen. A. 3, 4, 35; Cyr. 2, 1, 25; Arrian, A. 1, 3, 6; 3, 29, 4; Josephus, B. J. 3, 7, 17. The sixth is in Plutarch (2, p. 627 A). The words here are: *μὴ μακροῦ οὕτως ἀποσκηνοῦ τῶν ἰδίων*, *don't settle so far afield from where you belong*. I should be inclined here to amend the accent and read the active *ἀποσκήνου*, were it not for two reasons; first, in Plut. 2, p. 334 B (see above, p. 77) the active of this very verb is used causatively; secondly, we had the form *ἐσκηνωμένος* in Aristides (see p. 79). The seventh form is *μετασκηνώ τῆς πατρίδος*, Anon. ap. Walz, Rhett. 3, p. 583, 25; the meaning is *remove* (cf. Diod. Sic., above, p. 79).

In nine of the 33 passages the primary meaning is *be in camp*. It is true that I was obliged to admit (p. 77) that *σκηνώ* had this meaning in three cases. But these nine may be assigned to a different verb, *σκηρέω*, and under it I shall place them. All are military except the last. The first eight are: *σκηνοῦμεν*, Xen. A. 5, 5, 21; *σκηνοῦσι*, Xen. A. 5, 5, 20; *-σκηνοῦσι*, Arrian, Anab. 2, 12, 4; *σκηνοῖεν*, Xen. A. 7, 4, 12; *σκηνοῦντος*, Xen. Hellen. 4, 6, 7; *σκηνοῦντες*, Xen. Cyr. 4, 2, 11; *σκηνοῦντας*, Xen. A. 4, 5, 33; 6, 1, 1. The ninth is in Plutarch (2, p. 735 D): *οἱ δὲ φυλλοχοδοὶ μῆνες ἤδη τῷ χειμῶνι παρασκηνοῦντες*, where the idea resembles *abiding*, not *taking up one's abode*.

Next there are five passages in which I cannot decide between

σκηνέω and σκηνέω. Four are military, and the meaning may be either *encamp* or *be in camp*, viz. ἐσκήνουν, Xen. A. 1, 4, 9; 4, 8, 25; 6, 4, 7; σκηνοῦντες, 4, 4, 14. The fifth is an instance of the 'camp-meeting' use. In the description of the festivities held in the τέμενος which Xenophon dedicated to Artemis (A. 5, 3, 9) occur the words παρέιχε δὲ ἡ θεὸς τοῖς σκηνοῦσι ἀλφίτα κ. τ. λ. Here σκηνοῦσι may mean 'to those who were wont to camp out' or to those who were camping out.'

Finally, out of the thirty-three, there are twelve passages, all in Xenophon, in which the verb has the 'feeding' sense. I have already mentioned (p. 77) that this notion was attached to Xenophon's use of σκηνέω in two passages. Therefore, a form doubtful in itself, but which means 'to feed,' should be ascribed to σκηνέω; one which means *be feeding* should be ascribed to σκηνέω. Out of the twelve I give to σκηνέω the forms συσκηνοῦσι, R. L. 13, 1; Hellen. 5, 3, 20; ἔξω σκηνοῖεν, R. L. 15, 4; οἴκοι σκηνοῦντας, R. L. 5, 2; and to σκηνέω the forms συσκηνοῦντων, R. L. 5, 4; C. 3, 2, 25; Hellen. 3, 2, 8; συσκηνοῖεν, C. 2, 2, 1; σκηνοῦντας,¹ Hellen. 7, 4, 36. Three forms remain, compounds of διά. The meaning of all is 'leave the table' (i. e. 'eat through to the end'), and all may be assigned to σκηνώ, viz. διασκηνώσιν, R. L. 5, 3; διασκηνῶν, Hellen. 4, 8, 18;² διασκηνοῦντων, C. 3, 1, 38.

This completes my examination of σκηνώ. The forms occur 59 times, of which 26 are Attic, 24 late, 8 in lexicographers and grammarians, and one in an inscription.

I come finally to the forms of σκηνέω. Of verbs in -έω Curtius points out that at a very early period they differed from forms in -άω by being intransitive. We saw that we might have expected σκηνάω to denote the exercise of some activity or the existence of some state; but we found no certain active form of σκηνάω in the authors. We did find σκηνᾶσθαι, etc., and, from the peculiarity of its usage, argued that σκηνᾶν, had it occurred, might have been found to have the transitive meaning of *shelter*. If we find, therefore, forms such as σκηνήσω and ἐσκήνησα, which might come equally well from -άω or -έω, and if these forms are intransitive, we might

¹ Here Treiber (p. 22, note 1) would read συσκηνοῦντας, a probable improvement. We have seen that the 'feeding' sense may attach to the simple σκηνώ, but this was only when prepositions (σύν and μετά) and their cases, or adverbs (οἴκοι, ἔξω) strengthened the verb.

² Here Keller accepts and prints the emendation διασκεῖων, which has much in its favor; still one might expect to find διασκηνῶν in his index of words.

refer them to σκηνέω. The following are all such forms that I have found: -σκηνήσω, -σκηνήσετε, σκηνήσουσι, σκηνήσουσιν, σκηνήσειν, ἐσκήνησε, ἐσκήνησαν, -εσκήνησαν, σκηνήσαι, -σκηνήσαι, -σκηνήσαντες. Now σκηνέω might mean *be in camp*; cf. στοιχέω, *be in line*, ὀρμέω, *be moored*, οἰκέω, *house*, i. e. *be in a house, dwell*. Or it might mean *encamp*, like αὔλειω, *flute, play the flute*, δειπνέω, *dine*. The future forms occur five times, the aorists sixteen times. Three of the futures have the meaning *will be in camp, will be quartered*, and are military, viz. Xen. A. 4, 7, 27; Hellen. 5, 1, 20 (bis). Another future, σκηνήσω, is mentioned by Eustathius with the remark that it clearly differs from σκηνώσω (see above, p. 72). The fifth has the 'feeding' sense, and means '*will be feeders together*,' συσκηνήσετε, Arrian, Epict. 2, 22, 37; cf. Trieber, p. 22. To σκηνέω I have already assigned nine contracted forms of the present tense (p. 80), meaning *be in quarters*, and all but one military, as well as five similar forms (p. 81) used in the sense '*be feeders together*.' I agree, therefore with Liddell and Scott in giving this verb the meaning *be in camp, be quartered*. But on coming to the forms of the aorist tense it appears that ἐσκήνησαν, for instance, does not mean '*they were*' or '*or had been in quarters*,' but '*they went into quarters*,' '*they encamped*.' Still, this might have been expected, and there is no confusion here between σκηνέω and σκηνώω. The fact is we are dealing with an ingressive aorist. 'The aorist of verbs which denote a state or condition generally expresses the entrance into that state or condition' (Goodwin, M. T. 55).

It is instructive on the difference in meaning between the presents in -έω and -ώω that Xenophon says in A. 4, 4, 8 ἐδόξε διασκηνήσαι, but in 4, 4, 10 ἐδόκει οὐκ ἀσφαλές εἶναι διασκηνοῦν, not διασκηνεῖν. This difference has not been heretofore noted, so far as I am aware. There is no evidence at all that the meaning '*go into camp*' ever attached to the present tense of σκηνέω; hence the treatment of this verb, and especially of its compounds, in lexicons is erroneous. Returning to the sixteen forms of the aorist, it appears that all are used in the military sense, and all but two are in Xenophon, viz. ἐσκήνησε, Dio Cass. 51, 1; ἐσκήνησαν, Thuc. 1, 89, 3; Xen. A. 2, 4, 14; 4, 2, 22; 7, 3, 15; 7, 7, 1; Cyr. 8, 3, 34; -εσκήνησαν, A. 3, 1, 28; 3, 4, 33; 7, 4, 11; Hellen. 4, 2, 23; σκηνήσαι, A. 6, 5, 21; -σκηνήσαι, A. 3, 4, 32; 4, 4, 8; -σκηνήσαντες, A. 4, 5, 29; Hellen. 4, 5, 2.

Finally, there remains the only verbal which I have found, διασκηνητέον, Xen. A. 4, 4, 14. In spite of the lack of an aorist

passive or of any other passive form of σκηνέω, this verbal must be assigned to διασκηνέω on account of the use of this verb just above in the aorist active in the sense of 'encamp apart' (4, 4, 8). This completes my examination of the forms of σκηνέω. They occur 39 times, of which 31 are Attic, 4 in late authors, and 4 in grammarians (Eust. and Thom. Mag.).

I have been unable, in the case of five forms (p. 80), to decide between -έω and -όω. The Hesychian σκηνῶντες was left doubtful also (p. 76). One other form, hitherto unmentioned, I must leave undecided. A Phocian inscription (Foucart, B. C. H. VIII, p. 215=Collitz, Sammlung: Die lokrischen und phokischen Inschr., 1531) runs as follows: εν τοι Φανακειοι θυοντα σκανεν [γ]υναικα [μ]η παριμε[ν]. The meaning is evidently 'a sacrificer may pitch his tent in the Anakeion; women not admitted.' Here the form σκανεν may represent either σκανεῖν, Att. σκηνεῖν (ε=ει), or σκανᾶν, Att. σκηᾶν (ε=η, then σκανῆν; cf. ἐπιτιμῆν, Wescher-Foucart, 304; ὀρῆν, Blass-Kühner, p. 205). If it represents σκηνᾶν, it is the only active form of this verb; if it represents σκηνεῖν, it is the only place in which the present of this verb means 'pitch a tent, encamp.' I see no way of settling this question, but even if it could be settled it would throw no light on the usage of the forms in Attic Greek. In fact, G. Meyer, Gr. Gr.², p. 51, says 'phokisch σκᾶνῆν=Att. σκηνοῦν (cf. also Roberts, Grk. Epigr., p. 232).

In the following table the occurrence of the forms is summarized:

	Total.	Attic.	Late.	Lex. & Gram.	Inscr.
-άω	9	7	2
-έω	39	31	4	4	...
-όω	59	26	24	8	1
Doubtful	7	5	...	1	1
	<hr/> 114	<hr/> 69	<hr/> 30	<hr/> 13	<hr/> 2

In closing, something may be said on the general usage of σκηνέω and σκηνώω in the military sense. In this sense the verbs in the Classics are almost Xenophontic. It will not do to say that the rarity of occurrence in other authors is due to the unimportance of the camp in ordinary Greek campaigns, and that there is nothing surprising in finding the word so often in Xenophon, where camping is constantly mentioned in the long expeditions which he describes. The Greek camp was, to be sure, unimportant, compared to the Roman (Droysen, Kriegsalt., pp. 88, 139,

184); still, camping is spoken of not infrequently. But the regular word used is *στρατοπεδεύω* and its compounds. Thus, Thucydides uses this word (the simple verb) 27 times (Essen), Xenophon himself 29 times in the *Hellenica* (Keller), and 16 times in the *Anabasis*. As an example of late Greek I have noted 32 occurrences in Arrian's *Anabasis* (he used *σκηνώ* twice and *σκηνέω* once). Its compounds, especially of *κατά*, are very common. There is, of course, this difference of meaning, that *στρατοπεδεύω* cannot be used of one man while *σκηνέω* or *σκηνώ* may be used of one or of many. Thus, I have observed only two cases of *στρατοπεδεύω* in the singular in the *Anabasis* (2, 2, 15; 7, 2, 11), but these are no real exceptions, as the subject is a king or general and of course the troops are included (cf. Polyæn. 7, 21, 6). It might seem, however, that *στρατοπεδεύω* could denote an open-air encampment, but *σκηνέω* or *σκηνώ* an encampment only under shelter, in tents or in the houses of a village as quarters. This distinction appears in Xen. A. 4, 4, 7-14. But it is hardly ever preserved. Thus we find *ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε*, A. 7, 6, 24, but *σκηνοῦμεν ὑπαίθριοι* in 5, 5, 21. Again, we have *κώμην δὲ δείξας αὐτοῖς οὗ σκηνήσουσι*, 4, 7, 27, but *ἐστρατοπεδεύοντο ἐν κώμῃ*, 3, 5, 1 (cf. 4, 5, 11; 4, 8, 19). In 2, 2, 16 and 17 *κατεσκήνησαν* and *ἐστρατοπεδεύσαντο* are used of the same camp, and for still greater confusion see 6, 4, 1 and 7. We do not, however, find this loose usage in other authors, and it may well be supposed that, in *σκηνέω* and *σκηνώ* Xenophon, who was a real and not a 'play' soldier, was using words which were constantly in the mouths of the men. If we had a Doric literature we might find that these words were preferred by the Spartans.

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